

DIOCESE OF GARY

SOLEMNITY OF THE MOST HOLY
BODY AND BLOOD OF CHRISTA CELEBRATION OF
"THE MANY FACES OF OUR CHURCH"

Cathedral of the Holy Angels
June 2, 2002 2:00 p.m.

ABOUT THE

CATHEDRAL OF THE HOLY ANGELS

OF THE DIOCESE OF GARY

✠ SACRED DESIGN EXPRESSES JOURNEY OF CHRISTIAN LIFE ✠

Holy Angels Parish was established in 1906. The current church structure was elevated to a cathedral when the Diocese of Gary was established in 1956. Although the altar was anointed the church building was never formally dedicated. In 1972, Bishop Grutka, the first Bishop of Gary, authorized the Cathedral's first renovation. In 1997, Bishop Melczek, third Bishop of Gary, commissioned a renewal and renovation of the Cathedral. On January 26, 1998 Bishop Dale Melczek anointed the Altar and dedicated the renewed Cathedral of the Holy Angels.

The entire design of this worship space is expressive of the journey of Christian life and the ordering of God's Church. Entering through the narthex of the church one is led to the Font, the place where the life of a Christian begins. The Christian life does not end in the waters of baptism. Baptism is needed to become a member of God's household. Once in the household the members are called forward to the Altar, to be fed at the Holy Table. Being fed is not an end in itself for the Christian. The believer is fed in order to be strengthened to do the work of Christ in ministry. From the Altar one sees the Cathedra, from which the Bishop oversees the work of Christ carried out by His members.

The design of the green terrazzo as it moves from the narthex around the Font to encircle the Altar also branches out into the presbytery and the assembly. Thus our journey as believers leads us from Font to Altar to Ministry. This cycle continues each week when we enter the church renewing our baptism as we bless ourselves at the Font. From the Font we take our place around the table of Word and Eucharist to be nourished at the Altar. As we participate in the act of Christ's sacrifice we learn what we must do. From the Altar we are sent to minister as Christ ministers.

The Cathedra

The Bishop's chair was completed for Bishop Melczek's Mass of Pastoral Commitment in July of 1996. The original Cathedra was removed in 1972. The present Cathedra is sculpted from black walnut. The design of the Cathedra is intended to express both its location in this church and its connection to the Diocese of Gary. The arched back is reminiscent of the pointed window arches and the gentle arch over the Blessed Sacrament area. The woven back of the Cathedra is black walnut carved from one piece. The woven back is representational of the weave of cultures that make up the Diocese. The angel that stands to the right of the Cathedra is a reminder of the patrons of the Diocese, the Holy Angels. The angel is also a symbol of the inspiration of the Holy Spirit for the Bishop of the Diocese as well as a sign of guidance in his decisions. The angel is offset by the colorful coat of arms on the left side of the Cathedra. This is Bishop Melczek's coat of arms. This particular rendition was hand stitched by a member of the Methodist Church in Griffith. It is a sign of the Bishop's office as one who is charged to build up unity among all Christians. The Cathedra sits in the midst of the "presbytery" (that is: the place for the presbyters (priests) and also deacons). This placement teaches us that all pastoral and sacramental ministry flow from the primary Pastor, the Bishop.

The Altar

The Altar as center of the community represents Christ. Christ is the victim and the altar of sacrifice. The Altar is dedicated by the anointing of Chrism. Chrism, Christ's oil, is spread all over the Altar as the oil was spread over the feet of Jesus shortly before his passion. The Altar is treated as Christ's body thus nothing is simply laid on the altar for reason of decor. Only the bread, wine and the book needed for prayer are placed on the Altar. Even candles are placed around the Altar area. The shape of the Altar suggests that it is both an Altar and a Holy Table. It is the place where the community eats and drinks with God. The four sides are fairly uniform suggesting the equality of all those who gather around the Table. Elements from the former Altar and reredos (the depiction of our Lord's crucifixion in the apse of the building) were used in erecting the Altar, connecting the new with the old. Surrounding the sanctuary platform, in the floor at its four corners, are the Holy Angels in mosaic. These four angels represent the variety and diversity of the human race and the Diocese of Gary: African, Anglo, Asian and Hispanic. These patrons of the Diocese and the parish invite the faithful to join in their unending hymn of praise.

The Reserved Blessed Sacrament

The Blessed Sacrament is reserved for the sick, for the dying, and for devotional adoration of the faithful. A Cathedral Church is required to provide a Blessed Sacrament Chapel. This space for devotional prayer before the tabernacle, to the left of the presbytery in the northwest corner of the Cathedral, is intended to emphasize the unique and real presence of our Lord in the Sacrament.

This Reservation Chapel, in sight of those entering the church, invites the faithful who wish to spend some time in prayer before the Blessed Sacrament. Kneelers and seats are provided for this purpose. The proximity of the tabernacle to the faithful is intended to aid in creating a place that is hospitable and welcoming. Forming a cross behind the tabernacle the Holy Angels join the faithful in adoration.

The Ambo

The Ambo is made of the same material as the reredos and the Altar. Its size does not symbolize its importance, rather the activity that takes places there lends the ambo its primary focus. It is large enough to hold the book of the readings and the book of the Gospels, yet not so large as to block from view the lectors who proclaim the Word, the cantor leading the psalm, or the minister proclaiming the Gospel.

The Font

The Font is constructed in a large enough fashion for an adult to be fully washed in baptism. This Font, like the many Fonts of the ancient church, is not a Font for full immersion. The elect to be baptized enter the Font one by one after they have professed their faith. After descending the stairs to the south of the Font they kneel down in the middle of the cross and are baptized by the pouring of water over them by the minister. When they have received baptism they rise and ascend the stairs on the north side of the font which places their feet on the way to the Altar, the culmination of Christian initiation.

The Font is constructed primarily of travertine marble with an accented base in the salmon marble used on the reredos. The design of the Font incorporates four pillars from the former Altar. From each pillar the waters of life flow, as if from the four rivers of ancient lore.

The Paschal Candle

The Paschal Candle is blessed at the beginning of the Easter Vigil and is the first light that leads the faithful into the darkened church. The Paschal Candle remains lit for all of Easter, through Ascension Thursday to Pentecost. This candle is lit each time a new member is brought into the church and each time a member of the church is commended to God at their passing. The stand is made of black walnut with design elements that complement the tracery of the stained glass windows. It is crafted to reflect the singular importance of the candle it holds.

The Ambry: the Holy Oils and the Oil of Chrism

The Holy Oils and the Oil of Chrism are visible to the assembly not merely as a display, but to remind the community that God chooses to use the things of this earth to impart His grace. In the Cathedral Church the Oils take on a particular significance as signs of the faithful's unity with the Bishop's pastoral ministry. The Ambry is the place where the Holy Oils and the Oil of Chrism are stored. The base of this Ambry is the former baptismal font and the upper section is crafted from black walnut. Its design compliments the tracery design in the stained glass windows. The upper walnut section is capped with the top of the former baptismal font.

Devotional Images

The images of ***Our Lady*** and ***St. Joseph holding the child Jesus*** located in the Holy Family shrine (the west transept) are original to the church.

Above and to the right of the Holy Family shrine is a statue of ***St. Francis of Assisi*** (†1226). St. Francis is the patron of Catholic action and the patron of pet owners. The life of St. Francis challenges every Christian to embrace the gospel commands to live simply and justly.

Above and to the left of the Holy Family shrine is a statue of ***St. John Bosco*** (†1888), patron of Catholic youth and editors and founder of the Society of St. Francis de Sales, the Salesians. He is remembered for his work with neglected boys.

Above and to the right of the Holy Angels shrine is a statue of ***St. Theresa of Lisieux***, the Little Flower (†1897). St. Theresa is patron of florists and foreign missionaries. Although she never left the convent in her short lifetime, her prayers for the missions did go forth.

Above and to the left of the shrine is a statue of ***St. Patrick*** the "Apostle of Ireland." Many of the founding members of the parish were of Irish descent.

A depiction of ***Our Lord Jesus of the Sacred Heart*** stands to the left of the presbytery on the north wall. Devotion to our Lord in this form rose in popularity in the late 18th century.

St. Anthony (†1231) is presented to the right of presbytery on the north wall. St. Anthony is the patron of the poor and oppressed.

To the right of the statue of St. Anthony under the eastern arch is an acrylic painting of ***Blessed Juan Diego*** displaying on his tilma (cape) the holy image of ***Our Lady of Guadalupe*** who is Patroness of the Americas and who holds special significance for Mexicans.

A textile image of ***St. John the Baptist*** is to the right of the statue of St. Anthony. St. John the Baptist is a popular saint among many Latin peoples, especially those of Puerto Rican descent. His feast is universally celebrated on June 24.

St. Martin de Porres (†1639) stands at the south end of the Cathedral Annex hallway. St. Martin is patron of inter-racial justice. His life invites Christians to actively care for others no matter their color or race.

In the west and east transept under the first, third, twelfth and fourteenth stations of the Stations of the Cross are the four ancient depictions of the gospel writers.

St. Matthew appears as an image of a winged man because the gospel narrative attributed to him traces Jesus' human genealogy. **St. Mark** is depicted as a winged lion because the gospel narrative attributed to him begins with the words "a herald's voice in the desert crying out; make ready the way of the Lord." (1:3) The words suggest the roar of a lion. **St. Luke** is seen as a winged ox reminiscent of the ox as an animal of sacrifice under the old law. The gospel narrative attributed to Luke stresses the atoning sacrifice of Jesus. **St. John** is depicted as an eagle because the gospel that bears his name rises to such lofty heights in presenting the mind of Jesus.

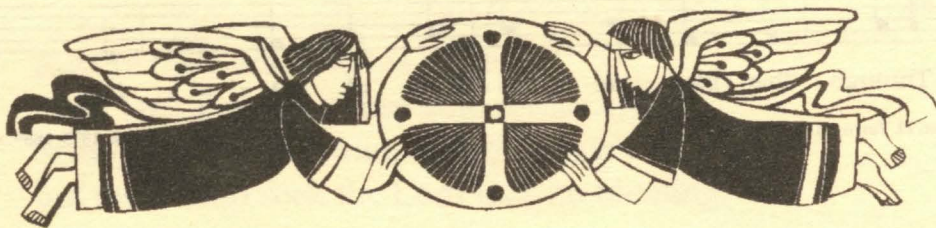
Holy Angels Shrine & the Tomb of Bishop Grutka

In the east transept is the shrine of the Holy Angels. The first Bishop of Gary, Bishop Grutka was laid to rest here in November 1993. The shrine is dedicated to the deceased clergy of the diocese and the deceased members of the parish community. Two books of the Dead are placed there inviting the faithful to pray for the repose of their souls. The Holy Angels are the patrons of the Diocese of Gary and are the servants of the Almighty. They are the ones who lead us to the heavenly Jerusalem and protect us here on earth as we journey to the heavenly promise.

The icon is written in the Ethiopian-Coptic style which developed in the late eighth century. The subject of the icon, the *Synaxis of the Holy Angels* (also known as the *Congregation of the Bodiless Powers*) is a traditional iconic subject. Like the Greek style the Ethiopian-Coptic style portrays the subject from its particular cultural perspective. A reminder of the many and varied expressions of our one faith. The icon is positioned in the shrine not as a piece of "museum" art but as a devotion object to be touched and venerated.

The use of icons in prayer is an ancient spiritual tradition. The icon acts as a window to the divine. It is not venerated as an object but as a holy pathway that leads the one who gazes upon it in prayer to a closer union with Christ. The Christ child is giving the one who gazes upon the image in prayer the Sign of Peace. He is supported by fifteen angels, while below him the six winged seraph await His bidding. The angels tongues appearing in a predominate fashion are a reflection of an ancient gesture of welcome also seen in many Polynesian cultures.

Rev. M.J. Dobrzynski, Office of Worship



Opening/Exposition Hymn: **At That First Eucharist** (*all rise*)

UNDE ET MEMORES 10 10 10 10 10 10



1. At that first eu - cha - rist be - fore you died,
2. For all your Church, O Lord, we in - ter - cede;
3. We pray for those who wan - der from the fold;
4. So, Lord, at length when sac - ra - ments shall cease,



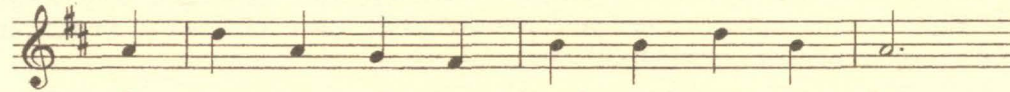
1. O Lord, you prayed that all be one in you;
2. O make our lack of char - i - ty to cease;
3. O bring them back, good shep - herd of the sheep,
4. May we be one with all your Church a - bove,



1. At this our eu - cha - rist a - gain pre - side,
2. Draw us the near - er each to each, we plead,
3. Back to the faith which saints be - lieved of old,
4. One with your saints in one un - end - ing peace,



1. And in our hearts your law of love re - new.
2. By draw - ing all to you, O Prince of Peace.
3. Back to the Church which still that faith does keep.
4. One with your saints in one un - bound - ed love.



O may we all one bread, one bod - y be,



Through this blest sac - ra - ment of u - ni - ty.

William H. Turton, 1856-1938, alt.

William H. Monk, 1823-1889, alt.

Psalm 34 - recited

Leader: Taste and see the goodness of the Lord.

All: **Taste and see the goodness of the Lord.**

Left (tabernacle) side

I will bless the Lord at all times,
his praise always on my lips;
in the Lord my soul shall make its boast.
The humble shall hear and be glad.

Right (Tyler Street) side

Glorify the Lord with me.
Together let us praise his name.
I sought the Lord and he answered me;
from all my terrors he set me free.

Look towards him and be radiant;
let your faces not be ashamed.
This poor man called; the Lord hear him
and rescued him from all his distress.

The angel of the Lord is encamped
around those who revere him, to rescue them.
Taste and see that the Lord is good.
He is happy who seeks refuge in him.

Revere the Lord, you his saints.
They lack nothing, those who revere him.
Strong lions suffer want and go hungry
but those who seek the Lord lack no blessing.

Come, children, and hear me
that I may teach you the fear of the Lord.
Who is he who longs for life
and many days, to enjoy his prosperity?

Then keep your tongue from evil
and your lips from seeking deceit.
Turn aside from evil and do good;
seek and strive after peace.

The Lord turns his face against the wicked
to destroy their remembrance from the earth.
The Lord turns his eyes to the just
and his ears to their appeal.

They call and the Lord hears
and rescues them in all their distress.
The Lord is close to the broken-hearted;
those whose spirit is crushed he will save.

Many are the trials of the just man
but from them all the Lord will rescue him.
He will keep guard over all his bones,
not one of his bones shall be broken.

Evil brings death to the wicked;
those who hate the good are doomed.
The Lord ransoms the souls of his servants.
Those who hide in him shall not be condemned.

All: Glory to the Father, and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now,
and will be for ever. AMEN!
Taste and see the goodness of the Lord.

Psalm Prayer (*all rise*)

Reading 1 **Corinthians 10: 16-17** (*be seated*)

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters:
The cup of blessing that we bless,
is it not a participation in the Blood of Christ?
The bread that we break,
is it not a participation in the Body of Christ?
Because the loaf of bread is one,
we, though many, are one Body,
for we all partake of the one loaf.

Palabra de Dios

Te alabamos, Señor



Response: Lead Me, Guide Me

REFRAIN



Lead me, guide me, a - long the way,
 For if you lead me, I can - not stray.
 Lord, let me walk each day with thee.
 Lead me, oh Lord, lead me.

VERSES



1. I am weak and I need your strength and pow'r
 2. Help me tread in the paths of right - eous - ness,
 3. I am lost if you take your hand from me,
 1. To help me o - ver my weak - est hour.
 2. Be my aid when e - vil and sin op - press.
 3. I am blind with - out your light to see,
 1. Help me through the dark - ness your face to see,
 2. I am put - ting all my trust in thee.
 3. Lord, just al - ways let me your serv - ant be.
 To Refrain
 1. Lead me, oh Lord, lead me.
 2. Lead me, oh Lord, lead me.
 3. Lead me, oh Lord, lead me.

Gospel: John 17:20-26

✠ Lectura del santo Evangelio según Juan

En aquel tiempo, elevando los ojos al cielo, Jesús dijo:

"Padre Santo, no ruego solamente por ellos,

sine también por todos aquellos que por su palabra creerán en mí.

Que todos sean uno como Tú, Padre, estás en Mí, y Yo en Ti.

Sean también uno en nosotros:

así el mundo creará que tú me has enviado.

Esa Gloria que me diste, se la di a ellos

para que sean uno como Tú y Yo somos uno.

Así seré yo en ellos y tú en mí,

y alcanzarán la unión perfecta.

Entonces el mundo reconocerá que tú me has enviado,

y que a ellos les has dado el mismo amor que a mí me diste.

Te ruego por todos aquellos que me has dado:

yo quiero que allí donde estoy yo, estén también conmigo

y contemplan mi Gloria que tú me diste

porque me amaste desde antes que comenzara el mundo.

Padre Justo, el mundo no te ha conocido, mientras que yo te conocía,

y éstos a su vez han conocido que tú me has enviado.

Yo les he dado a conocer tu nombre y seguiré dándote a conocer,

y así, el amor con que me amaste permanecerá en ellos,

y yo también estaré en ellos".

The Gospel of the Lord

Praise to you, Lord Jesus Christ.

Homily: Bishop Melczek

Commissioning Ceremony

Parish representatives will come forward by deanery when called by the Dean. One representative will receive a copy of the Pastoral Letter. One representative will sign the book of commitment. One representative will present the cloth patch for the diocesan quilt.

Response to Commissioning: *Digo "Si", Señor*

Donna Peña

Versos:

Verses:

Todos:

All:

Cantor: 

Di - go "Sí", Se - ñor, — I say "Yes", my Lord, —

Todos: 

Di - go "Sí", Se - ñor, — I say "Yes", my Lord. —

Refrán:

Refrain:



Di - go "Sí", Se - ñor, — en tiem-pos ma - los en I say "Yes", my Lord, — in all the good times, through



tiem - pos bue - nos. Di - go "Sí", Se - ñor, — a all the bad times. I say "Yes", my Lord, — to



to - do lo que ha - blas. — ev - 'ry word you speak. —



1. To the God who can - not die, _____
2. I'm a ser - vant of the Lord, _____
3. For the dream I have to - day, _____
4. Like that of Job, un - ceas - ing - ly, _____



I say "Yes", my Lord. _____

1. To the
2. I'm a
3. To be a
4. Like that of Ma -



one who hears me cry, _____
 work - er in the fields, _____
 heal - er of all pain, _____
 ri - a whole heart-ed - ly, _____

I say "Yes", my Lord. _____



1. To the God of the o - pressed, _____
2. I'm a pris - 'ner of their wars, _____
3. And to come to love my en - e - mies, _____
4. Like that of Da - vid in a song, _____

I say



"Yes", my Lord. _____

1. To the God of all jus - tice, _____
2. Like a pol - i - ti - cian in - ev - i - ta - bly, _____
3. For your peace in all the world, _____
4. Like Is - ra - el for you I long, _____




I say "Yes", my Lord. _____

To refrain


Prayers of Petition: **Trilingual Intercessions** (*all rise*)

Michael Hay

REFRAIN



Lord, hear our prayer; De - us, ex - au - di



nos; Se - ñor, es - cú - cha - nos.

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The Lord's Prayer

Incensation Hymn: **Humbly Let Us Voice Our Homage** (*all kneel*)



1. Hum - bly let us voice our hom - age For so great a
2. Glo - ry, hon - or, ad - o - ra - tion Let us sing with



1. sac - ra - ment; Let all form - er rites sur - ren - der
2. one ac - cord! Praised be God, al - might - y Fa - ther;



1. To the Lord's New Tes - ta - ment; What our sens - es
2. Praised be Christ, his Son, our Lord; Praised be God the



1. fail to fath - om, Let us grasp through faith's con - sent!
2. Ho - ly Spir - it; Tri - une God - head be a - dored! A - men.

Thomas Aquinas, 1227-1274
Tr. by Melvin L. Farrell, 1930-1986
Tr. © 1964, WLP

John F. Wade, 1711-1786

Prayer

Blessing with Sacred Species (Benediction)

Reposition

Closing Hymn: **We Are Called** (*all rise*)

Verses



1. Come! Live in the light!
2. Come! O - pen your heart!
3. Sing! Sing a new song!



Shine with the joy and the love of the Lord! We are
Show your mer - cy to all those in fear! We are
Sing of that great day when all will be one! God will



called to be light for the king - dom, to
called to be hope for the hope - less so all
reign, and we'll walk with each oth - er as



live in the free - dom of the cit - y of God!
ha - tred and blind - ness will be no more!
sis - ters and broth - ers u - ni - ted in love!

Refrain

We are called to act with jus-tice, we are called to
love ten-der - ly, we are called to serve one an - oth-er;
to walk hum - bly with God!

Text: Micah 6:8; David Haas, b.1957
Tune: David Haas, b.1957
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